

# RELIGIOUS INTELLIGENCER.

*"Behold I bring you good tidings of great joy."*

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VOL. I.

## FOREIGN INTELLIGENCE.

From the Missionary Register.

ACCOUNT OF RAMMOHUN ROY,

*A Hindoo Reformer.*

We have been favoured with a sight of a Tract, printed at Calcutta in the present year, with the following title:—"Translation of an Abridgement of the Vedant, or Resolution of all the Veds; the most celebrated and revered work of Brahminical Theology; establishing the Unity of the Supreme Being; and that He alone is the object of Propitiation and Worship: by Rammohun Roy."

Before we give an account of this curious Tract, it may be advantageous to our Readers to know something of the author.

Of Rammohun Roy, we have received reports from several friends. The substance of them is this:—

He is a Brahmin, about thirty-two years of age, of extensive landed property, and of great consideration and influence; shrewd, vigilant, active, ambitious, prepossessing in his manners, versed in various languages, and busily employed in giving Lectures to a number of his countrymen on the Unity of the Godhead. He is acquainted with the New Testament; and seems disposed to hear any thing which can be enforced by the authority of Christ.

Another account carries him farther as a Christian. It states, that he began his studies by learning Persian; as he considered a knowledge of that language necessary to every native of any distinction. From Persian, he was led, almost as a matter of course, to Arabic and the Koran. His own statement is, that the religion of Mahomed at first made some impression on him; but when he found that the

Prophet carried off the beautiful wife of his slave, and attempted to establish his religion by the sword, he became convinced that it could not be from God. Then he studied our Bible in English; and, in consequence, became a Christian. He has spread his doctrine to a considerable extent, and has several Hindoos of high caste and of fortune in league with him, who maintain his opinions. They call themselves a Society; and are bound by certain rules, one of which is, that no man shall be admitted into their number, except with this condition, that he renounce idol worship. Of these rules, however, they do not seem to be uniform in the observance. One of the Society, though he professes to have renounced idolatry, yet keeps in his house a number of gods, as well as two large pagodas. His Society has granted him a dispensation on this head, because he possesses a certain quantity of land from the king of Delhi for this purpose; and, if he were to destroy his idols, he might lose the land!

One account carries the number of Rammohun's followers to nearly 500; and states, that they expect soon to be strong enough to enable him publicly to avow his faith, and consequently to lose caste; which he has hitherto not done, as it would impede his intercourse with many whom he had hopes shortly to convince. The Brahmins had twice attempted his life, but he was fully on his guard.

It is stated, that, after being baptised, he intends to embark for England, with many of his friends, in order to pass some years in the acquisition of learning at one or both of our Universities.

Rammohun writes and speaks English correctly. He has published different Tracts and Translations in our tongue, and in Persian and Ben-

galee, directed against the Hindoo idolatry and superstitions. The piece of which we shall give an abstract, discovers little else than a discernment of the folly of the vulgar belief of his country; and a subtle, but unsuccessful attempt, to put a good meaning on the absurd statements of its more ancient and refined creed. His judgment may, possibly, be convinced of the truth of Divine Revelation; but one of our correspondents represents him to be as yet but a self-confident Deist—disgusted with the follies of the pretended revelations from heaven, with which he has been conversant, but not yet bowed in his convictions and humbled in his heart to the Revelation of Divine Mercy.

We cannot forget the lesson which the history of the well known Sabat has taught us, with regard to avowed converts to Christianity, especially from among the more learned, and men of some pretension. After changing backward and forward, he is said to have rested in the profession of Christianity. We count nothing of this, except as it is a homage to the commanding evidences of the gospel. When a man has once seen the force of these evidences, it is scarcely within the verge of possibility, that he should become so stultified as to return to the belief of any pretended Revelation. His proud heart may rebel against the humbling truths of the word of God, and his carnal heart may rebel against its holy and self-denying precepts; and he may be given over to his delusions, and reject, with the Deist, all Revelation, or, with the Atheist, deny the very being of God: but, having once seen and felt the nature and force of the evidence of Christianity, he must despise the pretensions of Mahomed and of all other impostors.

We do not mean to say that the heart of Rammohan Roy is not humbled, and that he has not received the gospel as the only remedy for the spiritual diseases under which he labours in common with all men: but we have, as yet, seen no evidence suf-

ficient to warrant us in this belief. We pray God to give him grace that he may, in penitence and faith, embrace with all his heart the Saviour of the world.

The singular production, which we have mentioned at the head of this article, is introduced by the following address:—

*To the believers of the only true God.*

“The greater part of Brahmins, as of other sects of Hindoos, are quite incapable of justifying that idolatry which they continue to practice. When questioned on the subject, in place of adducing reasonable arguments in support of their conduct, they conceive it fully sufficient to quote their ancestors as positive authorities. And some of them are become very ill disposed towards me, because I have forsaken idolatry, for the worship of the true and Eternal God.

“In order, therefore, to vindicate my own faith, and that of our early forefathers, I have been endeavouring for some time past, to convince my countrymen of the true meaning of our sacred books; and to prove, that my aberration deserves not the approbrium which some unreflecting persons have been so ready to throw upon me.

The whole body of the Hindoo Theology, Law, and Literature, is contained in the Veds, which are affirmed to be coeval with the creation. These works are extremely voluminous; and being written in the most elevated and metaphorical style, are, as may be well supposed, in many passages seemingly confused and contradictory. Upwards of two thousand years ago, the great Byas, reflecting on the perpetual difficulty arising from these sources, composed, with great discrimination, a complete and compendious abstract of the whole; and also reconciled those texts which appeared to stand at variance. This work he termed the “VEDANT,” which compounded of two Sungscrit words, signifies the “RESOLUTION OF ALL THE

VEDS." It has continued to be most highly revered by all the Hindoos; and, in place of the more diffuse arguments of the Veds, is always referred to as equal authority. But, from its being concealed within the dark curtain of the Sungscrit language, and the Brahmins permitting themselves alone to interpret, or even to touch any book of the kind, the "Vedant," although perpetually quoted is little known to the public: and the practice of few Hindoos, indeed, bears the least accordance with its precepts.

In pursuance of my vindication, I have, to the best of my abilities, translated this hitherto unknown work, as well as an abridgement thereof, into the Hindoostanee and Bengalee languages; and distributed them, free of cost, among my own countrymen, as widely as circumstances have possibly allowed. The present is an endeavour to render an abridgement of the same into English; by which I expect to prove to my European friends, that the superstitious practices, which deform the Hindoo religion, have nothing to do with the pure spirit of its dictates.

"I have observed, that, both in their writings and conversation, many Europeans feel a wish to palliate and soften the features of Hindoo idolatry; and are inclined to inculcate, that all objects of worship are considered by their votaries as emblematical representations of the Supreme Divinity. If this were indeed the case; I might perhaps be led into some examination of the subject; but the truth is, the Hindoos of the present day have no such views of the subject, but firmly believe in the real existence of innumerable gods and goddesses, who possess, in their own departments, full and independent power; and to propitiate them, and not the true God, are temples erected and ceremonies performed, there can be no doubt, however, and it is my whole design to prove, that every rite has its derivation from the allegorical adoration of the true Deity; but, at the present

day, all this is forgotten; and, among many, it is even heresy to mention it.

"I hope it will not be presumed, that I intend to establish the preference of my faith over that of other men. The result of controversy on such a subject, however multiplied, must be ever unsatisfactory; for the reasoning faculty, which leads men to certainty in things within its reach, produces no effect on questions beyond its comprehension." I do no more than assert, that, if correct reasoning, and the dictates of common sense, induce the belief of a wise, uncreated Being, who is the supporter and ruler of the boundless universe; we should also consider him the most powerful and supreme existence, far surpassing our powers of comprehension or description: and, although men of uncultivated minds, and even some learned individuals (but in this one point blinded by prejudice,) readily choose as the object of their adoration, any thing which they can always see, and which they pretend to feel, the absurdity of such conduct is not thereby, in the least degree, diminished.

"My constant reflections on the inconvenient, or rather injurious rites, introduced by the peculiar practice of Hindoo idolatry, which, more than any other pagan worship, destroys the texture of society; together with compassion for my countrymen; have compelled me to use every possible effort to awaken them from their dream of error; and, by making them acquainted with their scriptures, enable them to contemplate, with true devotion, the unity and omnipresence of Nature's God.

"By taking the path which conscience and sincerity direct, I, born a Brahmin, have exposed myself to the complainings and reproaches, even of some of my relations, whose prejudices are strong, and whose temporal advantage depends upon the present system. But these, however accumulated, I can tranquilly bear; trusting that a day will arrive, when my humble endeavours will be viewed with

justice—perhaps acknowledged with gratitude. At any rate, whatever men may say, I cannot be deprived of this consolation: my motives are acceptable to that Being, who beholds in secret, and compensates openly.”

The Tract itself is short, extending to fourteen pages in quarto. It is an abridgement of the Vedant of Byas, whom Rammohun Roy represents as “the greatest of the Indian Theologists, Philosophers, and Poets.” The author professes to give the real sense and meaning of the Vedant and Veds on the most important points of the Hindoo Theology, which he asserts to have been misunderstood and forgotten. His various positions are supported by passages from the Vedant or Veds; and those, which appear to contradict them, are explained.

After asserting the necessity for mankind to acquire knowledge respecting the Supreme Being, but that this knowledge is limited to very narrow bounds, the author argues, from the Vedant and Veds, that creating and governing power cannot be attributed to any of the various objects to which the grosser Hindoo Theology attributes it; such as, the *void space*, *air*, *light*, *nature*, *atoms*, the *soul*, any *god or goddess of the earth*, the *sun*, or any of the *celestial gods*. He asserts the unity, spirituality, omnipresence, and omnipotence of the Supreme Being—that He is the sole object of worship—that the adoration of Him is required of mankind, as well as of the celestial gods—that moral principle is a part of the adoration of God, with reliance on, and self-resignation to, the only true Being, and an aversion to worldly considerations—and that devotion to the Supreme Being is not limited to any holy place or sacred country.

Some beams of light break through the gloom. There is a measure of meaning and sense in the following passage:—

“The Ved now illustrates the mode in which we should worship the Supreme Being, viz. ‘To God we should approach, of him we should hear, of

him we should think, and to him we should attempt to approximate.’ The Vedant also elucidates the subject thus: ‘The three latter directions, in the above quoted text, are conducive to the first, viz. approaching to God. These three are in reality included in the first (as the direction for collecting fire in the worship of fire;) for we cannot approach to God, without hearing and thinking of him, nor without attempting to make our approximation; and the last, viz. attempting to approximate to God, is required until we have approached him.’ By hearing of God, is meant, hearing his declarations, which establish his unity; and by thinking of him, is meant thinking of the contents of the law; and by attempting to approximate to him, is meant, attempting to apply our minds to that true Being, on which the diffusive existence of the Universe relies, in order that, by means of the constant practice of this attempt, we may approach to him. Vedant states, that ‘Constant practice of devotion is necessary, it being represented so by the Ved;’ and also adds, that ‘We should adore God, till we approach to him, and even then not forsake his adoration, such authority being found in the Ved.’”

The rise of this new sect, the zeal and subtlety displayed by its founder, with its obvious tendency to undermine the fabric of Hindoo superstition, are objects of serious attention to the Christian mind. “Who knows,” asks one of the friends from whom we have received these communications, “but this man may be one of the many instruments, by which God, in his mysterious providence, may accomplish the overthrow of idolatry?” —“What may be the effect of this man’s labours,” says another correspondent, “time will shew. Probably, they may bring the craft of Brahminism and caste into danger; and God may be, in this manner, shaking the kingdom of Satan. However this may prove, that great work will be done: and, though reason and philosophy may not have a voice powerful

enough to reach the hearts of these poor captives; yet the Christian Missionary, whom Christ sends forth, will find *a mouth and a tongue, which no man shall be able to gainsay or resist.*"

#### Infanticide.

In our last we published some account of the practice of murdering infants in India: we extract the following from a late London paper.

It appears that in some parts of India it has long been a custom to destroy the female infants, with a few exceptions; but to what extent is very difficult to ascertain. The reports of these murders vary from 3000 to 20,000 annually; and though the last number is doubtless exaggerated, it is no less certain that the former is far below the truth. The man, however, who saves but 3000 infants annually from the hand of murder, surely deserves a statue, in preference to him who slaughters ten times the number; but alas! it is the custom of mankind to rear monuments, not to the preservers, but to the destroyers of their race. Col. Walker has however the honour to be numbered among the former. Being appointed the Company's Resident in Guzerat, with unwearied diligence he has pursued his humane object, and with a degree of success that promises to be complete and lasting. And not only has he saved thousands of infant lives of the more tender sex, but the mothers, who were sunk into the most degrading apathy, are awakened to the feelings of parents, and the comforts of domestic life. Being on a journey to Baroda, Colonel Walker called at Dherole, and wishing to see the children whose lives he had been the means of rescuing from the grave, the mothers brought them to his residence, and the scene is thus described by Mr. Cormach.

"The rapturous bursts of maternal affection for the little babes, torn as it were from the jaws of death, acquiring immeasurable excitement from seeing

now, for the first time, the person who had conferred on them so many benefits, constituted altogether something truly grand and affecting. Overcome with affection and gratitude, the mothers brought forward their children, and placing them in Colonel Walker's hands, called them *his* children, for that to him they owed their existence, and invoked Heaven and him to protect them."

The fourteenth chapter of this work is devoted to prove the propriety of propagating Christianity in India, which requires about as much labour in the proof, as to shew the necessity of suppressing murder.

#### DOMESTIC INTELLIGENCE.

##### SUNDAY SCHOOLS.

It has been the opinion of some good men that it was unnecessary & inexpedient to introduce Sunday Schools in this enlightened part of the country: we have free schools, say they, in every town, where the poor and the ignorant may be taught, and none need be deprived of religious instruction on the Sabbath. We consider such opinions on the same footing with those formerly advanced, that there was no want of Bibles or Bible Societies; advanced without the experiment being made, and both alike erroneous. The wonderful success with which the exertions of the benevolent have been crowned in every place where Sunday Schools have been introduced, have proved their utility stronger than all the arguments in the world; and the thousands of ignorant beings who have been snatched from the paths of sin and wretchedness, and guided and instructed in the paths of virtue by these institutions, will be a lasting memorial of the Christian zeal and faithfulness of its promoters. It is not enough to open the doors and invite the ignorant to come in and be instructed; they must be sought out and compelled to come in. Many have never been taught enough to know that they are ignorant; and others are so conscious of their ignorance that they are ashamed to be instructed. Ignorance, like sin, while it binds its victim for destruction, closes its eyes, and renders it unconscious of its danger. But our views on the subject are happily illustrated in the following Report.

*Anniversary of the New-York Sunday School Union Society.*

The first Anniversary of this institution was celebrated at the City Hotel, February 24th, 1817.

Notwithstanding the extreme inclemency of the weather, the children from the Schools, to the number of about 700, were assembled at 6 o'clock, P. M. After an appropriate prayer, and an address by the Rev. Mr. Stanford, they sung in a very animated manner the 5th of Watt's Hymns for children. Some cakes, prepared for the purpose, were then served to them, immediately after which they were dismissed.

At 6 o'clock, Richard Varick, Esq. President of the Society, took the chair, when the annual Report of the Committee was read.

The Rev. Mr. Feltus, in moving that the Report be accepted, addressed the chair :

"I have listened with much attention, and with heart-felt pleasure, to this excellent report just read; and am entirely persuaded, *that the welfare of society* is deeply interested, that this report be accepted.

The usual plans of education, Sir, have always been placed upon high and elevated ground, so much so, that they could only be courted with *expense*,—could only be approached with the constant sacrifice of *labour* and continual devotion.

In consequence of this, very large proportions of the more dependent classes of our citizens have been cut off and neglected; and for one of the most powerful of all reason—because they *have not possessed* the means to make those privileges their own.

To remedy this great evil; and a great evil, Sir, it must be considered, *Free Schools* have been introduced with becoming zeal; and *Free Schools* have done much. The praises of those Institutions cannot be too highly or extensively sounded.

But even here, where the important article of *expense* was superseded by public bounty; the still more im-

portant article of *time* could not be obtained; *time* could not be brought to bear upon the question, from the pressing and imperious claims of daily labour, in the common efforts of family support.

There was then yet wanting, Sir, some plan to meet the exigency of the case; some plan that should embrace those short portions of leisure that should stoop from the common ground and pick up those broken fragments of time, that might be devoted to this great object: and that plan, I am happy to say, is now completed and perfected in the practice of Sunday Schools. They interfere with no claims of business—they stand in the way of no other duties whatever.

*Besides in a political point of view—* the welfare of the state at large is deeply interested in this question.

It has been shrewdly observed by some of the most enlightened and distinguished statesmen, that the cultivation and improvement of the more dependent classes of citizens, and the enjoyment of civil liberty, were commensurate blessings; and that as this liberty becomes abstracted from common use, this education assumes a corresponding character, and is either thrown in a corner and altogether neglected, or else insulated and circumscribed within such narrow limits, as nearly equal prohibition.

But it is unnecessary to employ the great talents of profound statesmen upon a subject so perfectly familiar and plain at first sight. Our own ordinary acquaintance with historical fact, will furnish us with ample evidence. We are sufficiently informed that those nations of the east that have employed the pens of historians, in their highest prosperity and glory, paid particular attention to this important subject; and that it was only when they abandoned this *course of duty*, they were found to have abandoned themselves.

Men must know their privileges, Sir, in order to appreciate their value, and they *must* be appreciated, to guard their possession.

National resources, Sir, in point of *wealth*, may be exhausted; but in the vast classes of citizens to be benefited by your Institution, an *informed*, an *industrious*, and virtuous people, are the great bulwarks of the State—they open, Sir, inexhaustible sources of national prosperity and happiness.

It is an interesting truth, that education forms that mighty instrument which calls forth and cultivates those talents and advantages which God and nature have given us. And it is equally plain to observation, that where this lamp of instruction is neglected, those talents either lie dormant in the mind, or only show themselves by such offensive *excrescence*, as is injurious to society.

We have reason to thank the good providence of God; that our public history is not stained with uncommon turpitude. No; the faults and follies that exist among us, however deeply to be deplored, perhaps might bear a virtuous comparison with those that are found in other countries.

But it must have been observed, that notwithstanding the praise-worthy diligence of the civil magistrate, previous to the introduction of Sunday Schools, the sanctity of the Sabbath day was constantly violated by groups of ignorant uncultivated youth, engaged in idle and profane amusements. It was almost impracticable to apply a remedy to this. If they were routed in one direction, they quickly formed themselves in another. But what no other discipline could reach—what no coercion could put down, the introduction of Sunday Schools has silently and effectually removed, so that in this respect, there is, comparatively, “no more complaining in our streets.”

By supporting, then, the institution which has called us together, I have no hesitation to say, we are supporting our own welfare, our own happiness, our own character. We are raising up a standard against a flood of vice. We are guarding our prison doors from being crowded with offen-

ders; our streets from being polluted with additional crime; or dearest interest from being invaded.

But there is another and a *higher* consideration, to which I would more particularly call the attention of the Chair, and of this respectable meeting. It is, Sir, *the cause of God and piety, which is deeply concerned in this question.*

I need not inform you, Sir, that Sunday Schools have already made great improvements in the morals of our city. Sunday Schools, Sir, have proved the happy instrument to bring vast numbers to the temples of religion. Your *Report* mentions *five thousand* collected in one year! a number once fed by the Friend of mankind, and now again fed with intellectual food by his disciples!

Among these, strange as it may appear, in a city like this, and in a day of *light* like the present, some have been found such perfect strangers to their duty and their God, that it is probable their knees were never before bowed to the Heavens; their hands probably never before raised to the throne of mercy; their voices probably never before employed in chaunting the praises of their exalted Redeemer.

The benefits of Sunday Schools, Sir, must not be confined simply to the Sabbath-day—they are of a diffusive nature.

The instructions that are there received, are repeated with interest at home. In this respect, Sir, that which is uppermost in the mind, like holy oil floating on the surface, will ever be foremost in the lips; like the box of precious ointment once employed by the penitent woman, the fragrance of which filled the whole house, the instructions of Sunday Schools are diffused through every part of the family. The little stories of piety are repeated with affection from their school books; the other children are excited with attention; the parents are roused from their unfeeling indifference, their insensible composure, and find a greater de-

light, affection and concern for the welfare of their offspring.

The holy Scriptures, which before were only known in name, but now, through the zeal of Bible Societies, (God bless them,) are found in every house, and almost in every chamber. The holy Scriptures are read, the sacred precepts become familiar. The aged parents bow their ears to listen, and incline their hoary hairs to the best example of the Redeemer. The book of God, Sir, sheds a flood of light where darkness and ignorance before had permanent habitation, and sometimes the reformation of whole families has been the happy fruits of Sunday School instruction.

To enumerate the benefits growing out of this most benevolent design, Sir, would indeed embrace an extensive latitude. But I have already trespassed too far upon your time; my feelings and views of the subject, however, would not permit me to say less.

I shall now take the liberty of moving, Sir, that this Report be accepted.

*J. Buchanan*, Esq. British Consul, seconded the motion.

Sir,—I have the honour of seconding the motion of the Rev. gentleman, and upon any other occasion, I would feel a delicacy in adding an observation; but the subject is inexhaustable and one in which I have been engaged for ten years; and if there are periods in my life, the retrospect of which affords satisfaction, I contemplate none with more true pleasure, than those in which I was so engaged. Sir, this the first Anniversary of this Institution, will form an epoch in your life, in the history of this city, and in the lives of those connected with this Society. What has brought us all here this night? What has given rise to this Institution? It may be referred to man; but, Sir, it is the work of the Almighty. Whence have arisen Bible Societies in our day? Missionary efforts in our day? the education of the poor in our day? These events are all concurring to accomplish one great and glorious object—the exten-

sion of the Redeemer's kingdom, and is the fulfilment of that prophecy, wherein God declared that "the knowledge of the Lord should cover the earth," &c. Mark, sir, that 1800 years have passed without any such exertions as those adverted to; yet we cannot reproach our forefathers with want of zeal, but now, in our day, the whole world is, as it were, moved with a zeal peculiar in our day and generation. This marks the spirit of God operating in the earth. We are assembled here, sir, not for the purpose of discussing subjects that may prove advantageous alone for the present day. No, no! they have a reference both to the temporal and eternal interests not only of the present, but of succeeding generations. The importance of the objects of this Society, I would endeavour to enforce by bearing testimony, not to what I have heard, but to what I have known. I will take the liberty to relate as briefly as I can, a few, out of many instances of the blessed effects of Sunday Schools.

A little girl, (*Ann Colgan*,) about 13 years of age, had never been at school. She felt ashamed to go and begin, at that age, to learn her A, B, C. She was induced to attend a Sunday School, was encouraged; her capacity and attention were great; in a few months she was able to read, and she afterwards taught her father, (a blacksmith,) and four of her brothers and sisters to read the Bible. Another girl, (*Mary Dean*,) was induced at 16 years of age to attend; in a short time she read, and in one year committed to memory between thirty and forty chapters. I know instances of children at Sunday Schools, who were required to prove from the Scriptures, that lying and swearing were contrary to the word of God, reading the entire Scriptures, and marking all the passages that referred, (in their judgment,) to these crimes—crimes, alas! so common, that it is not to be wondered at, if the practice was not considered sinful by poor neglected children. A father of a child who had

been thus engaged, declared to me, that the exertion of his little boy searching the Scriptures to prove swearing was a crime against God, produced such remorse in his (the father's,) mind that he was led to abhor it.

Sir, the exertions the Report exhibits, and which have been made the first year in this city, is truly cheering; and if my recollection serves me right, exceeds any that have taken place elsewhere in the first year. It appears 500 persons are engaged gratuitously as teachers; how important their work! sowing the seed of eternal life in the minds of five thousand youths! To reflect on the advantages that may arise from such exercises, would be impertinent, after what has been observed. I have the satisfaction to state, that the Sunday Schools in Ireland, are now chiefly supplied by teachers who have arose in the schools. But though the exertions of these teachers are so important, yet their continuance is depending upon the spirit and liberality of others who possess the means of affording pecuniary aid. Let such as God has blessed, contribute. It may be urged, the present universal distress calls upon such to administer to more pressing wants. Let such as reason thus, reflect, that in times of distress, those who fear the Lord should be most forward to give. Whose property is lessened by giving in this way? What unfortunate insolvent ever had to exhibit to his creditor money given to the glory of God, as one cause of his failure or poverty? No, no; God will not be debtor to man. To give, to better and improve the condition of poor children, is a sure way to provide for our own; but the exertion of teaching and the expense of such objects may deter many. The flame and the thorns that appeared to Moses made him turn aside; these he saw as we do the difficulties in undertakings of this nature, not reflecting that the glory of the God of Israel is in the work. But the liberality of the friends of this Institution renders any

observations of this kind unnecessary. I will therefore pass to another part of the Report, which refers to teaching adults. On the importance of this part of their labours, permit me to make an observation to the teachers. There is a natural backwardness in grown-up persons to commence to learn to read, conceiving such attempts hopeless: it rests with you who attend the schools to overcome this timidity. As an inducement, I will mention the case of a William Greer, who, between 45 and 50, having bought in the market the last speech of a felon condemned to be hanged, brought it home, and as he could not read, he brought a poor little boy into the house to read the speech to his wife and himself, which, when the lad had done, Greer said to his wife, "Well, Margaret, I have but the one cow, and I would give her could I but read that speech as well as that boy." The wife urged him to begin; he did so, and though a labouring man, he learned to read the Bible: that blessed book became his study and his consolation, as I saw him on his death bed, when he rejoiced in the atonement for sinners made by the Lord of life and glory. Where the teacher can infuse into the mind of the pupil an earnest desire to learn, there is no fear of success, and indeed so many instances of the blessed effects of Sunday teaching have come before me, that I verily believe the Lord, in a peculiar manner, will bless exertions on *that* day, where his glory is had in view. In many countries peculiar privileges are attached to induce attention to education. In Sweden, I have been informed, that without being able to read, a person cannot become a witness in a court of justice, nor will they be allowed to marry. I will trespass on your attention, by relating an anecdote of a young man, who paid his addresses to a young female in that country who was ignorant of such restriction, and upon their coming to be married, in the progress of the ceremony, the usual question being put, this young man's

ignorance was discovered, and the parties much disappointed. No expedient could be devised to overcome the law; at length it was agreed that the marriage should be postponed until he would learn to read. The intended bride undertook to teach him; they were diligent you may be sure, and in a few weeks they were married. (*Laughter and applause. Order, from the Chair.*) Had I reflected this anecdote would have had any tendency to produce lightness, I should have been sorry to have mentioned it; but I introduce it, sir, to impress upon those teachers perseverance and diligence.

Sir, no part of the exertions of this Institution affords me more pleasure, than to hear from the Report, that the Scriptures are read in the schools. I would earnestly recommend that portions of the word of God should be committed to memory by the children; it is sowing the sound seed, even the incorruptible seed, the word of God; that certainly will produce fruit to the glory of God. I will not detain the meeting, by relating the many glorious results from this practice that I have been a witness to. It may be alledged, these poor children have not time. I know instances of what can be done in this way, that exceed the conception of all who have not seen the attempt. I will just mention a girl, Margaret Finton, about 15 or 16 years of age, who never committed a chapter in her life previous to attending a Sunday School, and who had her daily task of spinning to perform. She contrived to fix her Bible before her on the wheel, and in this way, within *one year*, she repeated at a Sunday School 193 chapters; many others the entire Psalms, and a few in the school did not exceed ten chapters. A Testament was the premium for those who repeated the three first chapters of John, and a Bible for those who committed fourteen chapters. One word more to you, gentlemen, who are by your exertions fulfilling the benevolent intentions of the friends of this Institution. You

differ from all other teachers in this city. They have pecuniary motives, worldly advantage to stimulate them; while those of you, and may I hope all of you, have the glory of God in view, in attending to the poor and the ignorant; sow the incorruptible, the imperishable Word of Life, and you will be blessed in your labours. I hope the time is not distant, when I shall feel honoured by aiding in your labours, which distance has hitherto prevented. May God Almighty bless your labour. I wish in the sincerity of my heart, all manner of success to attend your exertions under the auspices of this Society.

(*To be concluded*)

*Extract from the Report of the East Tennessee Missionary Society, January, 1816.*

We live in an age of apostolic enterprise for the spread of the Gospel. Both in Europe and America a number of Societies have for several years been zealously engaged in supporting missionaries at their own expense, to preach the unsearchable riches of Christ to their perishing fellow-sinners. These indefatigable heralds of divine grace they have sent out, not only among the destitute in Christendom, but among heathens and mahometans in Asia, Africa and the distant islands of the sea. Their encouragements to perseverance have kept pace with their exertions. A blessed experience has taught them, that Christianity every where has omnipotence to advance it; while the condescending Redeemer makes use of men for his instruments, and invites them by his Word and Providence to be workers together with him in extending the triumphs of his cross.

Animated by the noble example and increasing success of these institutions, the East Tennessee Missionary Society has humbly aspired to take part and lot in the Missionary cause. If our circumstances and resources will not warrant us to seek at any great distance the objects of our benefi-

cence, we hope, at least, to be enabled to contribute something toward the diffusion of Christian knowledge among the destitute thousands of East Tennessee. Our constitutional field of labour is manifestly white for the harvest; but where, it may be asked, are the labourers? For a time we sought them in vain. Our entrance and subscription money lay idle in the treasury. The few settled ministers within our bounds are too much engrossed by their local engagements and indispensable obligations, to have leisure to afford the society much relief, even in such an emergency. Some missionaries, nevertheless, we have found and employed. These have been gratefully welcomed by the people, and a continuation of such supplies has been urgently requested by letters from the hearers. But we are led to believe, one important result of our association will be the procuring of more missionaries from other states and missionary societies, than would else be induced to come among us. This beneficial consequence we have begun already to realize. We have not in vain addressed letters of solicitation to such public bodies, as could send us ministerial aid. On the reception of our printed Constitution, and a letter requesting missionary assistance, in the spring of 1714, the general Assembly of the Presbyterian Church in their published minutes noticed in terms of joy, as a subject of gratitude to heaven, the formation of a missionary society in this state; and without delay appointed a missionary, to labour six months under our direction.

In the same manner, the Connecticut missionary society has been in some degree excited to make missionary appointments for this part of the country. The Massachusetts Missionary Society, likewise, has declared its disposition to afford us aid, whenever it may be able, without infringing other claims. Indeed, the prospect is promising, that, so far as we shall have it in our power, by the pecuniary resources we collect, to sup-

port missionaries among our destitute fellow-citizens, the suitable persons will not be sought in vain. This is the more probable as the late plentiful revivals of religion in many of the colleges and congregations of our country cannot fail to impart a large addition to the number of Gospel ministers now upon the stage.

[The Report here states the present number of members to be about 300, who pay one dollar annually, and the amount of funds in the treasury to be \$591,14. It also contains many interesting details of missionary labours, the distribution of Bibles and the general state of religion, &c. and closes with the following appeal, which is calculated to affect the hearts of any who can breathe one ardent wish that "thy kingdom may come, and thy will be done on earth as it is in Heaven.]

Our fellow citizens have now before them in the preceding pages viewed in connection with our printed constitution, the origin, progress and present state of the East Tennessee Missionary Society, the destitute condition of seventy or eighty thousand souls within our prescribed bounds, the thankfulness with which our missionaries have been received, together with the urgent cries of the people for further missionary aid. With such supply of missionaries as we seek and confidently hope for, the money in our funds will soon be exhausted. Who that feels the worth of an immortal soul, will grudge one dollar a year to the missionary cause? Who that considers the great and glorious things which the numerous missionary societies of Europe and America are doing in the world, will not welcome the beginning and pray for the increase of similar exertions in Tennessee? Who will despise the day of small things in these noble undertakings, when it is remembered that with a smaller number of individuals than first constituted our infant society, an association of the same kind was begun in Europe in the year 1795, which now occupies about fifty missionary stations in distant regions, employs and supports seventy or eighty missionaries, and receives the glow-

ing and increasing thanks of many happy converts to the cross of Christ from the delusions of Mahometanism and the horrors of Paganism? To the liberal, benevolent and pious within our bounds we submit the question, whether it will not be doing God service to join hand and heart in our humble efforts to spread the gospel of salvation? To the General Assembly of the Presbyterian church, to the different Bible societies, to all the societies and individuals, who have generously afforded us their aid, we tender our united and cordial thanks. With the deepest gratitude we record our obligations to the God of Zion; we take encouragement from what he has done to strengthen our hands and establish our work. We devote ourselves afresh to the missionary cause, assured that the Lord will make a short work in the earth, that the desert shall speedily blossom as the rose, that many shall run to and fro and that knowledge shall be increased, that truth shall spring forth from the earth and righteousness drop down from heaven. We ask the numerous young men of Tennessee, if there is none to instruct and guide among her sons, to satisfy her poor with heavenly bread, to feed her famishing thousands with knowledge and understanding? While the voice of both God and man presses without ceasing the interesting question, Whom shall we send and who will go for us? is there none prepared for the devout and acceptable reply, here am I, send me? Where is the neighbourhood, that contains a poor and pious young man of genius, that will not aid him with their money or property to acquire competent human learning to be an able as well as faithful minister of the New Testament? Where is the churlish parent so in league with hell that he will forbid a regenerate and heaven devoted son from coming to the help of the Lord, to the help of the Lord against the mighty? We send the cry of our want and extremity in every direction beyond the mountains. Come over, ye servants of the living

God, and help us. Beautiful indeed, upon any of the mountains that surround us will be the feet of them that bring good tidings, that publish peace and salvation, that say unto Zion thy God reigneth. For Zion's sake will we not hold our peace and for Jerusalem's sake we will not rest, until the righteousness thereof go forth as brightness and the salvation thereof as a lamp that burneth. Ye that make mention of the Lord keep not silence and give him no rest till he establish, and till he make Jerusalem a praise in the earth. Arise, O Lord, plead thine own cause. Send out thy light and thy truth. Let the people praise thee; let all the people praise thee; let the solitary places rejoice in thy salvation, and let the ends of the earth turn unto the Lord.

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#### DUTIES OF MINISTERS AND PEOPLE.

*Extract from the Appendix of a Sermon by the Rev. Heman Humphrey, delivered at New-Haven in June last, before the General Association of Connecticut.*

It is sometimes pleaded in justification of a refusal to do any thing more for ministers, that so long as they receive the sum stipulated at their settlement, they have no right to complain, or to expect any addition. The contract, it is said, stands on the same ground as any other bargain. Both parties make it, or ought to make it, with their eyes open, and if it is found in some cases, to bear rather hard upon the minister, it becomes him to be silent and make the best of it. The people may, if they choose, assist him by way of gratuity, but they are under no obligations to give him a cent more, than was originally stipulated. Accordingly, as men are apt to be tenacious of all other good bargains, (as they are pleased to call them,) so in this case, many people seem determined, under all circumstances and at all hazards, to hold their ministers to the letter of the agreement. Hence it often happens, that a good man is dismissed, merely

for want of a comfortable support, and another, no way his superior, perhaps not his equal, is called and settled in his place upon a salary, far exceeding in amount, what would have satisfied the first. Thus, for example, 700 dollars is refused to A, because he consented, no matter how long ago, to settle upon 600; and within a few months after his dismissal, every hand is up to give B a thousand dollars, because the times have changed, and he cannot support a family upon a less sum. The new minister is received with open arms, as he ought to be, and has his thousand dollars cheerfully paid, while his predecessor goes away loaded with debt perhaps, and overwhelmed by many with reproaches, as a hireling because he was not contented with 600.

Now if such reasoning and such proceedings be correct, then ministers are bound to submit to the hardships which they impose, without uttering a complaint. But are they correct? Are they reasonable? Are they scriptural? Has not God himself "ordained that they who preach the Gospel shall live of the Gospel?" and can societies make contracts, which will release them from the obligations of this ordinance? Can they say to a minister who has not half a living, "You agreed for so much and therefore you are bound to be contented? What is this but making void the law of God, and substituting a hard bargain as the rule and measure of duty?"

But let us descend and meet those who are so strenuous for a literal adherence to the agreement, on a different ground. Their plea is, that the contract between a minister and people, ought to be viewed in the same light as any other bargain. Well, and in what light ought other bargains to be viewed? What sort of bargain is that, which in its operation proves to be unequal and unjust; which enriches one party and impoverishes the other; which takes away a man's property without an equivalent, or de-

mands his services without a righteous compensation? I have heard of such bargains, but, "O my soul, come not thou into the secret" of those who enforce and glory in them; "unto their assembly mine honour be not thou united." No contract is right, which has not the second table of the law for its basis. "Thou shalt love thy neighbour as thyself." No contract can be justified which contravenes the golden rule of our Saviour. "All things whatsoever ye would that men should do to you, do ye even so to them." "To the law then, and to the testimony" by which every bargain should be regulated. Let "whatsoever things are honest and whatsoever things are just," be conscientiously regarded in the construction and fulfilment of ministerial contracts, and there will be no room for complaint.

But let this point be further illustrated. That a faithful minister is entitled to a support from his people, is, I take it, explicitly acknowledged or virtually admitted by every society, unless it is stipulated at the time of his settlement, that he shall partly support himself. When no such stipulation is made, candidates have a right to expect, and they do expect, that the people, for whose spiritual benefit they labour, will maintain them comfortably and respectably.

What, according to the understanding of all parties, is the ground upon which a society goes, in offering 400 dollars, or 800, or any other sum as a permanent salary, to induce a candidate to settle in the ministry? Is it not, that in the opinion of the society, the sum offered will be a competent support in that place? Does not the candidate when he accepts the proposal, put the same construction upon the contract?

Now supposing that upon trial, (the expenses of living being stationary,) he finds his salary inadequate? Is he to be told coolly, *a bargain is a bargain*, and you must abide by it, whether you are supported or not? Might he not in that case reply, When

I received your call and accepted your offer, I had no family, and could not estimate the expense of maintaining one? I was moreover a stranger among you; so that had I known the cost of living elsewhere, it was impossible that I could form any thing like an exact estimate here. I confided, he might add, in your knowledge, experience, and liberality. Your vote told me, that you considered the sum offered to be sufficient. Every body knew that I understood it so. I have made a trial and find it inadequate. The spirit of the contract entitles me to a support. Your intentions no doubt were liberal; but experience proves that your estimate was too low. You will therefore, I am sure, In accordance with the true spirit of the agreement, cheerfully make the necessary addition. Might not a minister fairly adopt this mode of reasoning with his people, even if money had not depreciated at all since his settlement? If he might, how much stronger does the case become, when a great depreciation has actually taken place, or which amounts to the same thing, when it costs a great deal more to support a family? It will not surely be maintained, that a minister is bound to be contented, with the nominal sum of five hundred dollars, when it is not worth so much in market, by one third, or one half as it was at the time of his settlement.

Let me now invite the impartial reader to take another view of the subject before us. All that has been claimed for ministers is a *bare support* as they go along. But would it be unreasonable in them, to expect a little more, especially in the early part of their ministry, and when, as is usually the case, they have growing families? Why should not a minister's wife and children be as dear to him, as the wives and children of other men are to them? Why should he, any more than they, be blamed, for wishing to lay up a little in the prime of life, so that should he be early taken from his family, he may leave a house to shelter the widow and the father-

less, with at least some scanty means for their support?

I hope it will not be ascribed to wilful blindness, or to any improper bias, if I profess myself totally unable to conceive, upon what correct principle, it can be thought perfectly right, and highly praise-worthy, of other professional men; for merchants, farmers and mechanics of every class, to lay up property for their children; to provide for the expenses of sickness and the wants of old age—and yet be claimed, as it is by many, that ministers of the Gospel ought to be contented with a bare maintenance. This, as it appears to me, is a sort of disfranchisement, of which any other class of citizens might justly, and would loudly complain.

There is one thing more, connected with this view of the subject, which is not, I believe, always adverted to, even by good people—I mean the expensiveness of a minister's education. Were a man who brought little, or no property with him into a society, to be dismissed as destitute as he came, after labouring faithfully in the vineyard for ten or twenty years it would not be strange, if the majority of the people should say, he has no reason to complain, for he had nothing when we settled him. But would they have the face, or the heart to say so, if they duly considered how many years of laborious study, and how much property his education must have cost him? Is he entitled to no remuneration for all this toil and expense? His education is the capital upon which he began in life, as really as if he had laid out his money in lands, or goods; and is it reasonable that he should expend the best part of it in the service of a society, and finally be sent away without either the interest, or the principal? Let conscience decide.

It is, I believe, honestly thought by some, that ministers now receive a better maintenance from their people, than their predecessors did half a century ago. Hence it is often, and rather triumphantly asked, How did the Fathers live? Their salaries were not

more than half so large as we now pay; and yet, they not only lived comfortably, but left handsome estates to their children. It is doubtless true, that the nominal sum was less; but if I should be able to prove that it was actually worth much more, I hope the wonder will cease, and that this theme of popular declamation will be given up. Who that can distinctly remember no further back than 20 years, does not know, that 100 dollars would then go nearly as far, and in some places quite as far, towards supporting a family, as 200 will at the present time? And would we ascertain the comparative worth of money, 50 or 60 years ago, "let us ask the fathers and they will tell us."

I have before me a statement of facts, which will help to place this part of the subject in its true light. A. B. was ordained at C—— in the year 1767. His salary was \$333, with his wood. Wheat was then from 62 1-2 to 75 cents per bushel—Rye, from 40 to 50 cents—Corn, from 30 to 50. Pork was about \$3,75 per hundred—Beef, 2,75—Sugar, \$7—Molasses, 25 cents—Wood, oak, 75 cents per load—Walnut, \$1—common land, upon an average, about \$35 per acre.

During the last 8 or 10 years in the same place, wheat was averaged \$2 or more—Rye, from \$1 to \$1,25—Corn, from 75 cents to \$1—Pork, from \$7,50 to \$10—Beef, from \$5 to 6; lately considerably higher.—Sugar from \$14 to 20—Molasses, from 75 cents to \$1. Wood, oak, \$3—Walnut, \$4—Common lands, about \$100. Other necessities of life, such as butter, cheese, lard, tallow, veal, poultry, &c. about in the same proportion.

Now any one who will take the trouble of making out an estimate, from the above data, will find that \$333, A. B. was settled, would purchase about as much grain, meat, wood, &c. as \$900 will purchase in the same place, at the present time. That is, a salary of 333 dollars, was as good 30 years ago, as one of 900 would be now. Reckoning the wood,

it was better than 1000. But if the people of that parish were now to call a candidate for settlement, they would probably think 600 dollars, without any wood, a handsome salary. At any rate it would be quite as much as such societies in general are willing to give.

I presume, that the difference between the value of money 50 years ago, and its present worth, is as great, almost every where, as in C——, and in some places greater: so that if we could make a general comparison in the same way, it would be found, that the salaries of the present day, are not so good by one third, and in many instances, by more than one half, as those which the fathers received.—But there are other considerations which go to increase this mighty difference, and to explain still further how the fathers lived and accumulated property, where their successors in the ministry, are struggling with poverty and constantly running in debt. Most of them received handsome settlements, as they are called. Lands were cheap, and they purchased farms, which greatly assisted in the support of their families, and were constantly increasing in value. Besides, it has been often remarked by the people themselves, in many of our parishes, that they well remember, when it was much more fashionable, to send their ministers presents, than it is now. The reader will have observed, that in the preceding comparison of former times with the present, I have made no account of the great alteration which has taken place in the style of living, to which ministers must in some degree conform, and by which their annual expenses are considerably increased.

Farmers often express their surprise at being told, that it now requires twice as much money, to maintain a family, as it did 20 years ago. They say, and say truly, that they can live as easily and as well, as they could then, and lay up more money. But how would the case stand if they had to buy every thing? It would make

a mighty difference, if they paid \$2 for wheat, instead of \$1; \$7 for beef, instead of \$3; 4 for wood, instead of 2; and so on. Well, the difference which it *would* make with them, it actually *does* make with all who live on money. If those who really think, that it costs them but little to support their families, would take the trouble to put down every thing that they eat, drink, and wear, at the market price, they might very probably be astonished, at the yearly amount.

Those societies and individuals, whose views are liberal and whose practice is Scriptural, will not, of course, consider themselves as implicated in the foregoing strictures; and it gives me great pleasure to observe, in conclusion, that the number of such, is, I believe, now very fast increasing. Far from my heart be the wish, of ever seeing ministers of the Gospel rich. I do not believe, that it would either add to their comfort, or increase their usefulness. And I am sure, on the other hand, that the interests of religion are not likely to be promoted, by withholding from them the means of a comfortable support; by taking them off from their works compelling them to accumulate debts, which must ere long take away their very gardens, bring sheriffs and auctioneers into their studies, and perhaps enrol their names on the list of insolvents.

The members of the Female Charitable Society of the town of Woodbridge, Bethany Society, have contributed thirty dollars to constitute their Pastor, the Rev. Nathaniel G. Huntington, a member for life of the American Bible Society.

#### AMERICAN BIBLE SOCIETY.

The following Societies have declared themselves *auxiliary* to the National Institution:

"The Hampden B. S." (Massachusetts.)

"The Lynchburg B. S." (Virginia.)

"The Auxiliary Female B. S. of the County of St. Lawrence." (N. Y.) instituted in February, 1817.

"Seneca County B. S." (N. Y.) formed in April, 1817.

"The B. S. of Cumberland County," (Pa.) formed 2d April, 1817.

Also, at Conneville, (Pa.) it has been resolved to form a Bible Society, auxiliary to the American Bible Society. A meeting for organizing the same is announced for the 1st May instant.

These make the number of auxiliaries to the American Bible Society to be *Ninety-three*.—*Ch. Herald*.

#### Gratitude.

We often rob God by receiving the praise due to Him from those we have benefited, or commit idolatry by loving and thanking those who are only the almoners of the blessings heaven has sent us, more than God the giver. A lady applied to the late benevolent Reynolds on behalf of an orphan. After he had given liberally, she said, 'When he is old enough I will teach him to *name* and *thank* his benefactor.' 'Stop, (said the good man) thou art mistaken—we do not thank the clouds for the rain. Teach him to look higher, and thank Him who giveth both the clouds and the rain.'

Luther being requested by Spalatinus to give him his advice concerning the best method of acquiring sacred knowledge, gave the following answer, which deserves to be remembered by every student of divinity. After recommending the writings of Jerome Ambrose and Augustine, he exhorts him always to begin his studies with "*serious prayer*," for, says he, there is really *no interpreter of the Divine Word but its own Author*. He adds, READ THE BIBLE IN ORDER FROM BEGINNING TO END.

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